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from holding many offices which are the just incitements of honourable and legitimate ambition; thus establishing an invidious and degrading distinction between us and the rest of our fellow subjects.

Resolved, That we determine, in common with our Catholic brethren throughout the kingdom, to petition the Imperial Parliament early in the ensuing session for the repeal of such laws as still exclude us from the full enjoyment of all the rights and privileges of the British Constitution; and that the following Gentlemen, viz.—Edmund M'Gildowney, James M'Guckin, Philip M'Keever, George Finnieston, Alexander M'Donnell, Hugh Magill, William Hendren, Michael Black, John O'Hara, and Wm. Havern, possessing our confidence, be requested to prepare a petition on our behalf, and that they be at liberty to consult with the General Committee in Dublin, and such other persons as are legally authorized to assemble, for the purpose of preparing such Petition or Petitions.

Resolved, That in thus claiming these rights and privileges as Irish subjects, and petitioning the Legislature for a removal of the disabilities under which we labour, we discharge a duty which we owe to ourselves, our fellow-subjects, and posterity, and essentially serve the British Empire, by promoting the discussion of a question, which we entertain the most sanguine expectations will be decided in a manner that will permanently establish an unanimity of sentiment and feeling so necessary in time of common danger to secure Great Britain and Ireland, against the attack of every enemy, foreign or domestic.

Resolved, That our grateful thanks are due, and hereby given to Earl Fingall, and the General Committee of the Catholics of Ireland, for their zealous and indefatigable labour in the Catholic cause.

Resolved, That the sincere and grateful thanks of this meeting are due, and are hereby given, to the Right Hon. the Earl of Donoughmore, the Right Hon. Henry Grattan, and the rest of our worthy and liberal Protestant advocates in and out of Parliament, for their honest zeal, and manly and eloquent exertions in behalf of Catholic emancipation.

Resolved, That the grateful thanks of this meeting are due, and are hereby given, to the most noble the Marquis of Donegall, for his kind condescension and goodness, in giving the use of the Exchange Rooms for holding this meeting.

Resolved, That the thanks of this meeting are justly due, and are hereby given, to James Craig, esq. Member of Parliament, and to the Reverend Gentlemen, and other numerous and highly respectable characters of every religious persuasion, who have honoured our meeting this day with their countenance and support.

PUBLIC OCCURRENCES.

CO. ANTRIM CATHOLIC MEETING.

On Thursday the Catholics of the County of Antrim met in Belfast, in the Exchange, according to Public Notice; but the pressure of persons requiring admittance was so great, that it was found necessary to adjourn the Assembly to the New Chapel.

Edmund M'Gildowney, Esq. of Ballycastle, was unanimously called to the Chair. James M'Guckin, Esq. rose and said... Mr. Chairman, the Catholics of this County having assembled here this day, for the purpose of taking into consideration the propriety of petitioning Parliament, for the removal of those disabilities under which they labour, I rise to move certain resolutions, which I shall submit to the consideration of this assembly before I sit down. I cannot help wishing, that this task had been placed in the hands of a person more competent to its performance. With respect to the purpose of this meeting, I am sure there cannot be a difference of opinion among any of my Catholic brethren who are present; no Catholic who hears me but must sincerely desire that he should be capable of enjoying every privilege afforded by the British Constitution and form of Government under which he lives, particularly when he recollects, that the foundation of that very constitution was laid at a time when the inhabitants of Great Britain and Ireland both professed our religion. With respect to your protection in presiding over this assembly, I must observe to you, that the right of petitioning is part of the common and statutory law of this country, and the last clause of that very act of Parliament which was passed in the year 1793, commonly called the Convention Act, declares that it was not the intention of the legislature to interfere with the right of petitioning; and I here hold in my hand an extract of that clause, which I shall beg the privilege of reading.—(read the clause) —This being likely to be under discussion

before another and more proper tribunal, I will not make any further observations upon it, other than to state to you, Sir, that we do not meet here to-day under the pretext, but for the real and honest purpose of voting a Petition to Parliament, for a repeal of those restrictive laws now in force against us. And if there be any person here present who has in secret any sinister case or factious motive, let the consciousness of that motive induce him to leave this assembly, and take no part in the proceedings of this day.—(*loud applause*)—And why do I say this? It is because the preamble of the act which I have just mentioned appears pointed against assemblies held under the pretext of preparing petitions for redress of grievances, when in reality for different purposes.

It may be justly asked what those grievances are? wherefore, Sir, I shall take the liberty of mentioning to you the situations which Catholics are deprived of holding, and the disabilities under which they labour, and I shall therefore trespass in enumerating the different offices. After having done so, I shall make a very short observation or two on the consequences of those disabilities.

I speak not from idle thought, but from authority, which cannot be contradicted. A Catholic cannot be a Member of Parliament, a Lord Lieutenant, Lord Deputy, or other Chief Governor, Lord Chamberlain, or Keeper or Commissioner of the Great Seal, Lord High Treasurer, Chancellor of the Exchequer, Chief Justice of the King's Bench or Common Pleas, Chief Baron of the Exchequer, Justice of the Courts of King's Bench or Common Pleas, or Baron of the Exchequer, Judge of the High Court of Admiralty, Master or Keeper of the Rolls, Secretary of State, Keeper of the Privy Seal, Vice Treasurer, or Deputy Vice Treasurer, Teller and Cashier of the Exchequer, or Auditor General, Lieutenant or Governor or Custos Rotulorum of Counties, Secretary to the Lord Lieutenant, or other Chief Governor or Governors of this Kingdom, Member of the Privy Council, Prime Serjeant [when I say Prime Serjeant, I mean a certain Law Officer], Attorney General, Solicitor General, Second and Third Serjeant at Law, a King's Counsel, Master in Chancery, Lieut. General of his Majesty's Ordnance, Commander in Chief of his Majesty's Forces, Generals on the Staff, Sheriff or Sub-Sheriff—nor can a Catholic hold any office contrary to the rules, orders, and di-

rections made and established by the Lord Lieutenant and Council, in pursuance of an act passed in the 17th and 18th years of King Charles the Second, &c. &c. &c. The lower orders of the people are not authorised to keep arms, ammunition, &c. without having certain properties, and registering the same. [On this I would remark, that the lower class are not entitled to keep arms or ammunition without certain qualifications, but their indigence, which is so well known, virtually deprives them of the right to have arms and ammunition, inasmuch as they are not able to qualify.]—All objects of honourable ambition, the pride of man are totally cut off from every man amongst us, who by birth, property, and education is in the rank of a gentleman. The Members of the Legal and Military Professions are deprived of the most powerful inducements to acquire character and eminence by their being excluded from that rank and situation which are the rewards of professional merit, and their labours are bounded by the mean and sordid object of gain alone. The general effect of all those exclusions and incapacities on the whole of our Body, from the highest to the lowest, is to produce the consciousness of our being a degraded class in our native country, and to excite a sore and vexed feeling, equally injurious to our own happiness, and that of our fellow-subjects, I cannot help, before I sit down, to express the pleasure I feel in seeing our meeting attended by so numerous and respectable a body of our Protestant brethren, who, I hope, are come to cherish us by their presence, and to encourage us in our legal progress to constitutional freedom; their concurrence I seek, and I am satisfied, when I do so, I speak the sentiment of every Catholic present; and I trust that the time is arrived when religious distinctions will no longer exist in Ireland, and that the only contention amongst the inhabitants of this land, will be who will best discharge their duty to their King and Country, and by their active exertion secure the common safety against all foreign or domestic enemies.—Mr. M'Guckin then proposed the Resolutions.

On the Resolutions being put from the Chair, Mark Devlin, esq. addressed the Chairman—Sir, On a subject that has undergone so much discussion by men of the first talent, rank and character, that this or any other country can boast of, it would be presumption in me to attempt throwing new light. But finding that a certain pub-

lic print has grossly misrepresented what I said at the meeting of the County of Down, I present myself here, this day, to refute the malicious insinuations of the print I allude to. I have been charged, Sir, by that print, with endeavouring to put my country in flames, and with vilifying the character of a portion of my countrymen, by calling them barbarians. I deny both charges—I shall do more—I shall refute them.

Our right to petition Parliament cost our ancestors some bloody struggles with despotism; so did trial by Jury, the Habeas Corpus Act, and the Liberty of the Press. These invaluable liberties, Sir, are common to Protestant and Catholic; and if my calling on my Protestant fellow-subjects to arrest the attempt of Ministerial Despotism, to impede the right of Petition, be a sin against the print I allude to, it is a sin I do not repent of; and I believe the suspension of a Lidwell from the commission of the peace, and the disarming of his Yeomanry, shows pretty clearly that the blow is levelled at the Protestant as well as the Catholic—that my fears were well founded, and that my appeal to my fellow-subjects was well timed.—[*Loud and continued cheering.*—] I speak this, Sir, in the presence of the most liberal and enlightened Protestant Body that any County in Ireland boasts of. I would repay them the merited compliment of their liberality, had I words to express my feelings and my gratitude. I have not—but I offer them what will be more acceptable to their enlightened minds, the cordial and unanimous aid of their Catholic Brethren to preserve the Constitution unimpaired, the peace of their country inviolate, and their properties and persons from the ravages of our common enemy.—[*Loud applauses.*—] *The Catholic, Sir, will require no subsidy for his aid!*—[*hear, hear.*—] *The Catholics will be your surest, because your unbought allies—they will not desert you in the hour of danger—they will rise or fall with their countrymen!*—[*Loud and continued cheering.*]

It is frequently insinuated by the print I allude to, that the Catholic seeks to enter the pale of the Constitution only to subvert it, and to substitute Slavery and Popery in its stead. I here declare before God, what are my own sentiments—(and I believe my sentiments are in unison with every informed Catholic in Ireland) that I detest—I abhor—and I abominate bigotry and tyranny, whether proceeding from the Chair of St. Peter, or the Chair of the Premier.—[*Hear, peals of applause.*—] and that I would resist

BELFAST MAG. NO. XXXIX.

the former with more zeal and energy than the latter, because of all despotisms, that of the Church is what I dread and detest most.—[*Hear, hear, hear.*]

I thank God, there is no fear of this despotism in our Church.—The Pope is now just what St. Peter was, as to power and property; and I pray heaven he may never have the power of molesting mankind in their civil or religious rights! His kingdom should not be of this world.—[*Loud applause.*]

To suppose that Catholics admitted to the benefits of the Constitution, would endeavour to subvert it, is to suppose what is contrary to human nature. It might just as rationally be supposed that if I (*a Catholic*) were partner in trade with a protestant, I would burn the warehouse that contained our common property. How absurd the supposition! Thank God! the use of Religion is too well understood, at this day by the audience I address to give any grounds for such apprehension. What is it to the manufacturer who sells his web, whether it is bought by Catholic or Protestant, if he be paid his price?—What is it to the tailor, who makes my coat, or the smith that shoes my horse, whether I am Catholic or Protestant, if he be paid for his work? What is it to the farmer whether he pays his rent to a Protestant or a Catholic, Layman or Clergyman, if he have a benevolent or kind landlord? And what is it to me whether he is Protestant or Catholic who sways the sceptre, if I enjoy equal power and protection with my fellow-subjects? [*Loud cheering.*]

There is so strong a resemblance between the relative duties and kind offices of landlord and tenant, and of sovereign and subject, that I cannot avoid making a remark within my own knowledge. I have, in this county, Sir, a considerable number of tenants, one half or more of whom are Protestants. Were I in danger or distress, I solemnly declare I would fly to my Protestant tenants for shelter or succour, as soon as to the Catholic, and were my Protestant tenants here this day, they would, I believe, tell you, with one voice, that they would not change me for any Protestant landlord in Ireland.—[*Loud applauses.*]

If keeping the Catholic body distinct and degraded, would serve this country or the empire—if it would be the means of opening the ports of Europe to our commerce—of averting a quarrel with our American Brethren—if it would give intrinsic value to Bank Notes, or bring back our expatriated
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Guineas—if it would be the means of procuring peace, for the sake of my country, I would be satisfied to suffer wrong.—[*Loud and continued applause*].—But it must be admitted, that the present condition of the Catholic will not be productive of any of those desirable objects; while, on the contrary, the degradation he suffers, and the frequent and annual insults he receives from the confederated societies of this country are viewed with pleasure by the tyrant of Europe.—[*Hear.*] He calculates on these divisions as a *Bank of Discontent*, on which he may draw with success, as he has done in the other unhappy countries he has subjugated.—[*Hear, hear, hear—cheering for several minutes.*].—It is for this reason I press, and will always press for the Emancipation of the Catholic, that this scourge of mankind may be forced to seek for peace, and give to a harassed world the blessings of repose.—[*Hear.*].—To those societies I would say—We Catholics revere the memory of KING WILLIAM, as the friend and protector of rational liberty, but we regard him also as the destroyer of Irish trade and Irish prosperity, to favour English monopoly.—[*Hear, hear, hear.*].—The Protestants, in the intoxication of their triumph, over the Popish bigot JAMES, forgot the interest of their Country, so that for a century, she was swelling the triumph and glory of England—extending her conquests and commerce over the face of the Globe—pouring the wealth of the world into her lap, while the Irish Protestant and Catholic were prohibited from touching the golden harvest they reaped for England.—[*Peals of applause.*].—You were scarcely permitted to taste the crumbs, and it was necessary that those very crumbs should first fall from the English table.—[*Hear, hear, hear.*].—Was the slavery of the Catholics a sufficient recompense for the sacrifice of your trade, poverty of your population, and the debasement of your Country? [*Hear, hear, hear.*].—Open your eyes, at length, I beseech you, to the true interests of your Country, and be no longer DUPES to the plundering, peculating, pensioned crew, that robs the hive of the honey, and leaves the thrifty bees that gathered it, to starve!—[*Loud cheering.*]

I detest, as much as any Protestant does, the Popish Inquisition of Spain and Portugal. Thanks to Bonaparte!—bad as he is, he has been the cause of suppressing those execrable institutions. But may I beg of my deluded Countrymen to abolish the Protestant Inquisition, supported by those Societies?—may I entreat them, in the words of the Gospel—“Do unto all men, as you would

they should do unto you.”—[*Hear, hear, hear.*]

To my Catholic Brethren I say—though we have much to complain of, we have much to rejoice in. The sweet consolation of seeing all the good and great of the Protestant Body sympathize in our sorrows, is little short of our Emancipation. We have another and a substantial consolation—that by comparing our condition with the state of any other Subjects in Europe, (except in the British Empire,) it is liberty itself, when contrasted with their slavery and wretchedness.—[*Hear, hear!*]. Stand fast then by your country—make every sacrifice to defend her against all her enemies, and for myself, I promise, that while there is strength in this arm to wield a sword or draw a trigger, it shall be used (if necessary) to support the British Constitution and integrity of the British Empire.—[*loud applauses for several minutes.*].—And I beseech you my Catholic Brethren, that, if you should again ever see the Badges or Banners of the Confederated Societies displayed, you would view them, not with indignation or contempt, but with Noble Christian Charity.—And lifting up your hands and hearts to your Heavenly Father, pray in the words of your SAVIOUR on the Cross, “Oh! Father, forgive them, as they know not what they do!” [*peals of applauses.*]

DR. DRENNAN.—Mr. Chairman, I rise with much reluctance to speak in public; but a strong sense of the duty which every man owes to himself and others, and to a consistency of character and conduct, impels me to say a few words. I think, Sir, that every man, whatever may be his profession, whatever may be his religion—I say, Sir, that every man who regards the tranquillity and good order of the country, is called on to unite with his Catholic Countrymen; because he, his family, his latest posterity, have an equal interest in the result of the present question. There is every reason to congratulate ourselves and our country, and the empire at large, on the progress of late, so rapidly, and even unexpectedly made, in the coalition and combination of Catholic and Protestant Irishmen in the cause of Catholic Emancipation and common right. Some have ascribed this happy event to one cause, some to another. It has been attributed to the Protestant Gentry and Landholders, contemplating the near approach of a General Election, and wishing as early as possible to acquire the good graces of

the Catholic tenantry and freeholders. It has been ascribed, by others, to an uncertainty respecting the sentiments of the PRINCE REGENT on the subject; but, at the same time, a hope diffusing itself through the country, that those sentiments are personally, and will shortly be publicly in favour of Catholic Emancipation. For my part, I ascribe this progressive union and concord of my countrymen chiefly, if not solely, to one cause—to the rashness, the precipitance, and the infatuation of an Irish administration, which have overleaped all the bounds of sage and sound discretion, and, by standing in the way of a right of Nature, the right of Petitioning, have acted in direct contradiction and contempt of common sense and the common feelings of humanity—and in doing so, by a sort of *providential fatuity*, have not only roused all that is man within the Catholic bosom, but have awakened a social sympathy, a general fellow-feeling with the case of the Catholics in the breasts of every other rank and order in the community—[*Hear, hear, hear!*]—They have done more; they have separated the consideration of religious difference entirely from the question—[*Hear, hear!*]—they have made it be considered what it should have always been considered, as a *general question*—[*Hear, hear!*] a *political question*—a *national question*—[*Hear, hear!*]—This is, I think, the true reason of the present concord of sentiment that takes place in this Assembly and in this Island. Without staying to scrutinize the motives of men, let us take the benefit resulting from their actions; and no circumstance has taken place in this country for many years, that has more contributed, though indirectly, to the welfare and best interests of Ireland, than the Circular Letter of Mr. Pole, and the Proclamation of the Privy Council.—[*Loud and general applause.*]—I wish, Sir, to mention one or two beneficial effects of this auspicious coalition of Protestant and Catholic. First, it may serve to fix and determine the mind of the Prince Regent, should it so happen that his mind is wavering and uncertain on the subject. When Mr. Perceval expatiates as usual on the necessity of conforming to the wishes of what is called the Protestant Party or Interest in Ireland, the Prince may well reply, I see no indications of Parties in this business; I see all Parties uniting into one Public; I see Protestant Gentlemen of respectability and stake in the Country coming forward

in the cause of the Catholics. Their petition is not so much from a part as from a whole People. Would it not therefore be most hazardous to the public tranquillity at a time so perilous, and would it not prove unavailing any longer to resist the will and wishes of the universal Irish Nation?

Again, Sir, this friendly coalition will accomplish the *good* purposes of the legislative union. I have heard it given as a sentiment at table, “external union, but no internal union!”—Now I think, that without both these unions being accomplished, the ends of neither will be never realized. Without an internal union, that is, a union among ourselves, the purposes of the external union will never be effectuated. Without the conditions of the legislative union be faithfully, and honourably, and *honestly* performed, I say, the conditions of the compact, which were at the time expressed, and *which at the time were understood*, there never can be external union, the people of these kingdoms will never be incorporated, but eternal dissensions, feuds and animosities, will continue the inheritance of this unhappy Island, and the sore calamity of the empire:—internal union is therefore absolutely necessary to external union, and internal union will never take place without an union of the hearts and hands of the whole Irish people.

But, Sir, this association of Catholic and Protestant, will, I sincerely trust and hope, be a step, and a great step in the attainment of that grand political measure, without which, all, in my mind, is as nothing—I mean, a *Reform of the representation of the people in the Commons-House of Parliament*. Catholic Emancipation is, in itself, a *Reform*, and as such I hail its good effects. But if the admission of the Catholics into the full equality of political privilege, be merely to add to the mass of political corruption, I pray God, the Catholics may never obtain their Emancipation.—[*Here Mark Devlin, with an honest warmth of feeling, exclaimed, “I heartily join you in that prayer.” Loud approbation was also expressed by others.*]—If they are to be adopted into the constitution, as into a corpulent and corrupt corporation, without adding any spirit, any purity, any renovation, but merely fixing more firmly the crying abuses, and shameful pollution of the constitution, I, for one, would be a sincere and single negative against the

unanimity of the present day, and the present hour.

Ever be it remembered, the Resolution of the Grand Catholic Committee, in the year 1795:

"Resolved, That it is with pleasure and gratitude we have observed the House of Commons, in this Session, unanimously taking into their consideration, that most important measure, the present Representation of the people in Parliament; and we do most earnestly exhort the Catholics of Ireland to co-operate with their Protestant brethren, in all legal and constitutional means to carry into effect that great measure recognised by the wisdom of parliament, and so essential to the freedom, happiness, and prosperity of Ireland— A REFORM IN THE REPRESENTATION OF THE PEOPLE IN THE COMMONS HOUSE."

I trust, Sir, that this great and mutual object will be the consequence of Catholic and Protestant co-operation. The era of your complete enfranchisement will eventually work out the weal or woe of Ireland. I revere your cause, but the Catholic cause, great as it is, is subordinate to the cause of REFORM, and included in it. I am, Sir, neither for dominancy, political dominancy, in one religion or another. I am neither for Protestant ascendancy, or Catholic ascendancy, but for one equal law of liberty, one powerful Empire, one free Constitution; and with respect to the different religions, let them find out the road to Heaven by the light of their own consciences.

I beg leave to repeat a maxim of the Sanscrit, which is brought all the way from India, and which is, I think, well worth the carriage:

"The Pomegranate hath many partitions,
But the seed is equally red in them all.
Do not give an undue preference to any
one race of men,
For the blood is equally red in them all."

JOHN HANCOCK rose, and spoke as follows:—I wish to offer a few unpremeditated observations. I congratulate my countrymen on the general union of sentiment, exhibited here this day in favour of our Catholic brethren, now assembled for the purpose of claiming their just rights. It augurs well for Ireland to see a cordial co-operation of all religious sects. It is an homage paid to justice. I attribute this union of sentiment to the Proclamation, which, instead of terrifying and scattering the Friends of justice, peace,

and universal liberty of conscience, has united all sects in the common cause of equal rights. *It has shown that there is a Public in Ireland*, as the same mistaken policy, and similar and successful resistance to it in England, in the case of the Dissenters, showed that there was a Public in England, the will of which was irresistible.—[*Hear, hear.*—] I hope that the minister is convinced, by this time, that public sentiment is as strenuous here. The day of bigotry is passing away, and I am happy that mankind are learning the lesson of forbearance. I rejoice to see the cause of my Catholic brethren put on the broad principle of universal right, and I feel equal pleasure at the downfall of illiberality, formerly so prevalent, just as if certain sects were the peculiar favourites of the Deity, and were alone worthy to drink of the dew of heaven. I am glad to see such sentiments passing away, and I hope that the resistance which has been made to the just claims of our Catholic brethren will lead to an extension of the popular sentiment. The unanimity of the present times proves that though bigotry may show its noxious head in council, we are free from its influence, exhibiting ourselves as children of one common father.—[*Hear, hear.*—] Before I sit down, I wish to read a declaratory Resolution. I shall forbear to press its adoption at present, lest it might disturb the unanimity of the meeting, as some might object to it, as not being comprised in the business of the meeting. I leave it to be acted on hereafter, at a time which others may consider a more favourable opportunity.

Resolved, That, as Catholics and Protestants, we are firmly united in the principle, that all disabilities and disqualifications on account of a difference in religious opinions are inconsistent with the inalienable right of liberty of conscience. The attempt to control opinions has in less enlightened times produced the mutual acrimony and hostility of sects towards each other, but such a control does not come within the proper province of Government, who ought to leave opinion and the right of private judgment free, and only punish when actions become inconsistent with the public welfare. On this principle we are bound to the cause of Catholic Emancipation; we rejoice in the rejection of Lord Sidmouth's Bill to infringe the Toleration Act, and we cordially wish success to the plan in agitation in our sister country, under the auspices of

the venerable Christopher Wyvill, to petition the Legislature to remove all restrictions off Catholics and Dissenters of every description, and by one comprehensive Act to restore complete liberty of conscience, and the unquestioned right of every man to judge for himself, as being only answerable for his opinions to God and his own conscience.—[*Loud applause.*]

It is but justice to state, that such of the Catholics to whom the resolution had been previously communicated, expressed their unreserved and hearty approbation of it: and there is now cause for regret that the resolution had not been moved, as from the complexion of the meeting, there is no room to doubt but the resolution would have been supported by a very large majority of the meeting.

The Chairman then read the following letter:

Bush Bank, Oct. 8, 1811.

GENTLEMEN,

I regret extremely that business of a most important, urgent, and pressing nature will prevent me from attending (as I had determined upon) the meeting of your highly respectable Body, convened for the 10th instant, to take into consideration the propriety of Petitioning Parliament for a Repeal of those Penal Laws, which still continue to disgrace the Statute Books, and affect the Catholics of Ireland. As a Protestant Landed Proprietor of this county, permit me to assure you, I take the most lively interest in the success of your Claims—Claims which, founded as they are, upon the immutable principles of Justice, and the fundamental maxims of the Constitution under which you live, must be conceded; and for the attaining of which, I trust and hope no illegal and unconstitutional Manifestoes, nor any other earthly considerations, will ever, for a moment, induce you to relax your efforts. Too long has this unhappy country been torn to pieces by religious animosities, fomented, I am sorry to say, by those whose imperious duty it was to have promoted concord and harmony amongst the people; but from the firm, steady, and dignified proceedings of your Body, I augur the happiest results, and look forward shortly to more halcyon days, when, by the abolition of all political distinctions, founded upon religious opinions, we shall no longer be two Sects, but one People; justice will be rendered the Catholics, additional weight and consequence given to the Protestant, and aug-

mented strength and security to the Empire.—I have the honour to be, &c.

JOHN GAGE LECKEY.

To the Gentlemen who signed the Requisition for the Meeting of Catholics of the County of Antrim, at Belfast, on the 10th instant.

MR. CRAIG, M. P. for the Borough of Carrickfergus, gave his cordial concurrence to the Resolutions, and was happy at finding the unanimity which prevailed. It was always his opinion, that Catholic Emancipation was as necessary to the prosperity as the security of Ireland.—[*Hear, hear, hear*] He considered their claims to be founded in the strictest justice. The Protestant and the Catholic were equally called on to supply the navy, to recruit the army, and to pay the taxes, and therefore, no rational man could deny that they were entitled to the same privileges.—[*Loud applause.*]—From the growing sentiments of liberality, and from the dissipation of religious prejudices, he would anticipate the day—the triumphant day, when the Penal Restrictive Laws, which were as disgraceful to the character of the age, as unjust in their principle, or oppressive in their operation, would be blotted out from the Statute Book. Then and not until then, they might expect prosperity. Mr. Craig concluded by declaring, that he would give their petitions his support there and elsewhere, and by thanking the meeting for the honour they had conferred on him.

MR. M'GOURAN.—Mr. Chairman, I beg your attention for some time. To use circumlocution, Sir, in telling you I am not in the habit of speaking to public assemblies, I conceive unnecessary; I will briefly tell you, it is the first time I ever attempted to address any congregated body of people, great or small; nor have I much claim on your attention, having neither title nor talent to recommend me to your notice; but as an individual constituting a part of that body, whose continued grievances are the cause of our assembling this day, to act in co-operation with the rest of our Catholic brethren in this kingdom, to pray for a relief from such grievances, I solicit a hearing, while I speak my sentiments on the subject, and express my decided confidence in the ultimate and speedy success of our object, which has been greatly forwarded this day, by the able support of our worthy brethren of a different communion. I have, Sir, in common with every other well disposed and loyal subject of this

realm, to lament the necessity, so numerous and so respectable a body as the Catholics of Ireland are under, in having to solicit an equal participation of constitutional rights, and that painful thought is rendered more so, when I reflect on the harsh measure lately resorted to, to prevent them from assembling for that purpose.

With respect to the legality or illegality of that measure, I confess I am not, of myself, competent to judge; but according to the opinions of those Gentlemen who have favoured the public with their interpretation of the act on which it is founded, it appears to be oppressively illegal; when applied to us, and its obvious tendency is plain, to the most illiterate—It is a measure pregnant with much malice and ill will, a measure in its nature productive of much evil; but in its effects, the cause of much good—It was intended to suppress the Catholic committee in Dublin, who, possessing the confidence of the Catholics of Ireland, were pursuing the legal means, that to them appeared best, to forward emancipation, and work out their religious freedom—But it had a contrary effect—Instead of partial and badly attended meetings, where different opinions were warmly supported, and private weaknesses generally exposed; it was the cause of calling county meetings throughout Ireland, where the demon of discord has not yet appeared, but where union of sentiments, peace, and good-will to all, have characterized their legal and constitutional proceedings.

Nay, what was still less expected, it was the means of enlisting in our ranks, wherever we met, the intelligent and liberal-minded Protestant and Presbyterian, and, from a just sense of duty, has made them make common cause with us, when they see their own legal rights invaded in our persons.—[*Hear, hear!*]*—*they very wisely say, should Catholics be prevented from assembling to petition the Legislature for a repeal of those disgraceful statutes enacted against them, it will be a primary step to our own thralldom, and we will be similarly treated in future times, should we ever have occasion to petition for a repeal of private or public grievances, till custom will quote a precedent, and precedent will give it currency, and the communication between the throne and the people be entirely suspended, and the will of the Minister become the law

of the land, however oppressive, goading, or repugnant to the principles of our unequalled Constitution.—[*Loud Applauses*]*—*Such a measure might have appeared in the Irish statute books in the 16th or 17th century, but it has been unwisely adopted in the 19th, and badly calculated to be approved of in the liberal and enlightened period in which we live. [*Hear, hear!*] Mr. Chairman, when I take a retrospective view of the histories of those times, and the atrocities committed in them, though my heart recoils at the picture that presents itself to my sight, yet such is my wish for the happiness of mankind in general, when it does not occasion the misery of his fellow-creature, that I could wish our Irish Secretary had lived then, rather than now; as the times and people were more congenial to his own dispositions.—[*Hear, hear.*]*—*Then he could have issued his oppressive fire-brands, and on the least dissatisfaction, could have gotten the myrmidons of the day, the blood-hounds of persecution to put them fully into execution.

The history of the civil wars of Ireland presents so glaring a picture of religious persecution on one hand, and in some instances of retaliatory vengeance on the other, that I will not wound the feelings of this respectable meeting, by dwelling on it, I will turn over its bloody pages, and proceed to records of more liberal and more enlightened times. The work of emancipation is long begun; I believe it has had its beginning, and I am sure would have been completed in the present reign, were it not for the illiberality and bad policy of his Majesty's Ministers from time to time.

Many are the conciliatory measures and immunities granted to Catholics, by his present Majesty, during his reign, for which they are gratefully thankful.—[*Hear, hear.*]*—*and I am sure unanimously they will join with me in lamenting that he has not, nor I fear will have the honour of finishing what he so generously began, and I am sure would have nobly executed, had he consulted his own inclination, or been wisely advised.—[*Loud applause.*]

His Majesty's biographer, with every other well affected subject, will have to lament, that his bigoted and selfish ministers deprived him of an honour that would have endeared his memory to remotest posterity in Ireland, and have exalted his fame above that of his predecessors, while history will continue to record the noble acts of brave and generous

men.—[*Loud applauses.*]—Rome and Greece have seen their heroes, and the impartial historian has done them ample justice; Corsica has produced the conqueror of Europe (Britain excepted), a tyrant, I confess, but a warrior, and a politician without doubt, surpassing his predecessors or co-temporaries as far as the light of the sun does that of the moon. Yet none of these, in the very zenith of their glory, when victory attended their conquering arms abroad, and triumphs honoured their return home and proclaimed their fame, ever achieved so noble so glorious an act as it would be to have given freedom to more than four millions of slaves.—[*Loud and continued applauses.*]—Slaves of the most abject kind, who are denied constitutional privileges on account of their religious principles.—[*Loud cheering.*]—Slaves, because they profess a religion as comprehensive in its charity, as it is sacred in its origin, and holy in its doctrine; that breathes peace and good will to all men; that recognizes all mankind as brethren, the descendants of one common parent, looking up to one God, and bearing the image of the omnipotent Creator of all things; that hates no sect because they differ from it in some speculative principles of doctrine and discipline; a religion, that can only be reviled by calumniators, or dishonoured but by an unworthy professor.—[*Hear.*]

Sir, the enslavement of the Catholics of Ireland was no inconsiderable task, and their manumission might well expect to meet with a formidable opposition, proceeding from the same anti-Christian spirit that rivetted their chains.—[*Hear, hear.*]—notwithstanding they have made a more rapid progress in regaining their freedom, by legal, peaceable means, than was made in establishing their slavery by coercion and in blood. What was begun in the present reign, will undoubtedly be accomplished in it, or the succeeding one. The Prince Regent, the steady and avowed friend of Ireland, is himself restricted, and labours under disabilities as well as we.—[*Hear, hear.*]—proceeding from the same hands, and devised by the same Junta, that continue to oppress us, the scourge of the nation, the usurpers of the royal prerogatives, and enemies to the rights of free born men.—[*Loud cheering.*]—But if wise policy does not soon relieve him from restrictions, wiser nature, I fear, soon will. Though there is not a Catholic in this country that does not heartily wish for

his Majesty's recovery, should Providence interfere and determine it otherwise, then Ireland's friend will be vested in all the plenitude of power belonging to royalty, and will be at liberty to act as he pleases, and as becomes the King of Great Britain and Ireland. Then he will be at liberty to choose his own servants, and to discard the calumniating enemies of his family, and to take into their places his real friends; his friends, because they are our friends, and our friends; because they are friends to their Country and the prosperity of the state.—[*hear, hear.*]

Should our slavery be prolonged till then, the boon will then be granted: Emancipation he will give us as a proof of his affection for us, and as a propitiatory offering for the manifold injuries we have so long and undeservedly received.—[*Hear, hear, hear.*] But whether the glorious work, so forwarded by George III. be completed by him, or George IV. by its completion, will be blasted the dark designs and determined efforts of Britain's foe. The same guardian angel that will forward the cheering tidings of Emancipation across the Irish channel to Ireland's suffering sons, will despatch another messenger across the English channel, to let Frenchmen know that Lerne's free. —[*Loud cheering.*] Then will the French Emperor say "I might have spared myself the trouble of examining my coasts, and the condition of my shipping: Catholic Emancipation will do more against my conquering arms, than a nation of slaves could achieve.—Ireland's freedom will be more destructive to my fleet in Antwerp, than the Walcheren expedition has been, that was planned in ignorance, and was executed with impotence, and which cost Britain so much blood and treasure.—[*Continued applause.*] Should he attempt the invasion of Great-Britain, or Ireland, he will be at a loss to know where to make the descent.—Should he pitch upon Ireland he will be equally puzzled to know where she is most vulnerable.—In the south and west, where he thought disaffection existed as a natural consequence of their condition, he will never think of facing the danger he may expect to meet; and in the north he will entertain as little hopes of success.—[*Hear, hear, hear.*]

Ireland that favourite spot of heaven, for climate and soil, then further blessed with the freedom of her children; encompassed by the circumfluent ocean, and craggy rocks that hem her shores, will

become at once the terror and envy of her enemies—I say should the French Emperor in his disappointment and rage dare to invade her, and escape the danger of the sea, he yet will have greater dangers to encounter.—He will find her hardy sons assembled on her coasts ready to receive him. There he will find the Catholic grateful for his freedom,

Hostes patriæ primus aut in primis ferire. the first, or amongst the first to strike the enemies of his country, and to destroy, take prisoner, or hurl into the watery elements the audacious invaders of an happy land, and an emancipated people.—[*Loud cheerings.*]—The civil feud and religious distinctions that have so long convulsed our otherwise happy country will then subside, and past animosities sink into oblivion.

It has been said, by an able Statesman, that “Toleration is the basis of all public quiet,” and Catholic Emancipation will prove the assertion true. It will do more: it will be productive of public quiet, and private and social happiness, by destroying that infernal spirit of party, so long and so injudiciously encouraged in Ireland, and will promote a friendly intercourse amongst Irishmen of every denomination.—[*Hear, hear.*]

We are slandered, and our rights withheld from us, by the very man, who, as he has much in his power, had he the dullest scintilla of gratitude, should be the first to promote our claims, else he must be jealous of a brother's recent titles and growing fame; titles and fame that have been purchased for him by a prodigal effusion of Catholic blood.—[*Hear, hear.*]—I mean our Irish Perceval, who would deny a man his just rights, because he worships God according to the dictates of his own conscience, and would thereby interfere with the just prerogative of indulgent Heaven. [Hear, hear.] William Wellesley Pole is it thus you would treat the people that brought your family into honourable notice! that before were famed in one part of Europe, only for mal-administration, and in Asia for oppression, but is now known on the Continent of Europe on account of the military fame your brother lately acquired in Spain and Portugal; at the point of the bayonet, in the hands of Irish soldiers? There the Irish Catholic, besmeared with blood, despoiled the victorious French Catholic of his honourable laurels, to decorate the brow of a Protestant Commander (your brother) and to support the honour and permanent

security of a Protestant King.—[*Hear, hear, hear.*]—By his cautionary prudence, and their valour, Frenchmen were taught an unexpected lesson, their conquering legions, flushed with victory, and unacquainted with defeat, were obliged to experience a reverse of fortune, when opposed to Irish soldiers (almost to a man Catholic), and to acknowledge their superior valour.—[*Applause.*]

To tell when, or where, the degraded Catholic has fought and conquered in Britain's cause, and with his very heart's blood sealed his allegiance to a Protestant King, would be as nugatory and unnecessary, as it would be difficult to tell where he shrunk from danger, or betrayed his trust, in her defence: suffice it to say, wherever the Catholic soldier goes, he will do his duty.

There is not a country in Europe whose history does not furnish us with accounts of Irish Catholic's holding, or having held eminent government situations of honour and trust, either civil or military, nor I believe a solitary instance, of them dishonouring themselves or their country, by cowardice or treachery.—[*Applause.*]—It is a leading principle of our holy religion, to observe obedience to superiors and allegiance to Kings, no matter what their faith; and I believe few of our venerable pastors have failed to inculcate that duty. They taught it by precept and example, in the earliest ages of christianity, under heathen Emperors, and is it to be supposed they would be more negligent to enforce its obedience now as far as is compatible with their duty, under a Christian, Protestant King? No! history and experience give a direct contradiction to such a supposition.—[*hear.*]—Sir we cannot suppose the Duke of Richmond such an enemy to our claims, as we would be inclined to think, from the slovenly circular (as the English Chancellor termed it) and the inflammatory proclamation.—On his coming into office, he declared his intention to administer justice impartially, in Ireland, and we had no reason to disbelieve him as a gentleman and a soldier. Where then rests the blame of this harsh measure, to prevent Catholics from petitioning? It must rest with his secretary, Wellesley Pole and Paddy Duigenan, who advised it, and obtained his approbation—that Duigenan who said “that the generality of Catholics cared little about emancipation, that it was only pressed by their noblemen and some lawyers, who are not remarkable for business.”

If the circumstances of those lawyers would allow them time, I'm sure they could not be better employed than in working out their emancipation: but if want of business be the cause why they interest themselves so much, (what I by no means believe) it is the greater pity, for I am sure, that men possessed of such sound judgment, and eloquent reasoning, are by no means deficient in their professional capacity, [*hear, hear,*] we have but the doctrine of a Duigenan for either assertion, who like the rest of his party dreads the idea of confronting an additional force of honest men in the British legislature.—[*Applause.*]—It is not the wish of Catholics alone of every rank, but of every denomination of Irishmen, (the illiberal excepted) that Catholics should be free.—There is I confess a party in this country, who would wish us perpetual slavery; but they are so insignificant as a body—so illiberal in their sentiments,—so very circumscribed in their knowledge,—dark in their designs, and sanguinary in their conduct;—that I'll not pollute my lips by naming them, nor trespass on this respectable meeting by saying more of them, than to wish them a hearty contrition for their past offences, and a sincere determination to amend their lives in future. [*Continued applause.*]

None then are our enemies, but the enemies of their country, "the factious, and the disaffected, both in power, and out of power."—The call of emancipation, raised in the metropolis, sounded over the country, and has been, or will have been echoed back, from every county in the kingdom, with redoubled energy—Catholics, by acting in union with each other, on this occasion, discharge an incumbent duty; and Protestants, by joining them, discharge an incumbent, but at the same time, an optional duty.

In no county in Ireland, has religious union been more evinced, than in Down, at their last general meeting, when the Catholic declarations, were seconded by a Protestant gentleman—That opulent, and independent county; where I first inhaled the breath of liberality, and christian good-will to all men, is inferior to no county in Ireland in public spirit; and ranks among the first in public duty.—It stigmatized, with becoming disapprobation, the man who was the means of blotting Ireland's name out of the catalogue of European nations, and binding her closer in British chains, and sent him to England to

represent a corrupt borough.—[*loud cheering.*]—In discharging that important duty, they were ably supported by the patriotic influence, and prepondering interest of the family of Downshire, a family that has been always active in promoting the interest of Ireland, and whose noble descendant (the present Marquis of Downshire), possessing the ample fortune, and incorruptible principles of his father, commenced his parliamentary career the last session, in pleading our claims, and asserting the propriety of our conduct, and the sincerity of our designs:—(*Hear, hear,*)—Mr. Ruthven, with energetic eloquence, seconded the Down declarations, and advocated our cause—Mr. Hamilton Rowan, that suffering patriot, for his country's rights, (a reform of abuses, and universal emancipation,) being unable to attend the meeting, forwarded by letter, his approving sentiments of their proceedings.—Mr. E. Pottinger, a senior magistrate of that country, questioning the legality, and condemning the cruelty of the late Proclamation; being likewise unable to attend personally, by letter, forwarded his approbation and support to their object; not a dissenting voice was heard on that occasion.

But why dwell so long on the liberality of the Protestants of the County of Down, while we are so favoured by the presence and support of those of the County of Antrim.—(*Hear, hear.*)—The Most Noble the Marquis of Donegall readily concurred in our wishes to assemble to-day, and politely granted us the accommodation of the Exchange Rooms on the occasion—Mr. May, our worthy Representative, concurred in our wishes, and has attended our meeting.—Mr. Craig, the incorruptible Representative of Carrickfergus, whose honest vote in the House of Commons, in our behalf, was able to do more than counterbalance the hireling negative of a Minister's Echo, has not only honoured us with his attendance, but supported us with his eloquence (*Hear hear*).

The professional and commercial interest of this respectable country is strongly in our favour—Belfast, the metropolis of Ulster, whose infant college, Lancasterian School, and other public and charitable institutions, are evident proofs of its public spirit; and of whose affections and liberality to Catholics we have unprecedented proofs, by the liberal support we have got this year to enable us to build the Chapel we are now stading in, is, I venture to say, unanimous in our cause.—(*Applause.*)

All are for us, and when all are for us, who shall be against us?—Protestant and Presbyterian, Down and Antrim, are as warm in our favour, as the most Catholic counties in Ireland. This moment, while I am speaking, the Genius of Toleration is spreading his hallowed influence over the minds of all that hear me, and uniting their sentiments with mine in favour of our claims. From the united sentiments of this respectable meeting, much good will result to us. From the decision of this day, our enemies will see, there is not a possible, but a positive union of religious sentiment between Protestant and Catholic, and will make them through policy grant, what they would, through bigotry and selfish motives, withhold.—(*Applause.*)—They will see that the County of Antrim is still alive to a sense of public duty and independence, and that the spirit of liberty, though suppressed for a time, nay, even for a generation, may, like a suppressed scrofula, burst forth in the next, with increased violence.

The word liberty is dear in all its various applications, but in no sense is it so dear as when applied to conscience; enjoying the sanction of temporal authority to worship God as the heart dictates, without labouring under political inability or constitutional exclusion.—(*Loud Applause.*)

The spirit of bigotry in England is nearly extinct, and that of toleration diffusing its Christian effects over the country, kindled by the manly discussions of our claims, and the Christian principles of our religion, developed at Catholic meetings in Ireland. The uninfluenced and independent press of the united kingdom, sensible of their own duty, and of our wrongs, are warmly engaged in our favour; and all omens well for the speedy completion of our object. The united wishes of all ranks and denominations of people on our side will so intimidate our enemies, and embolden our parliamentary friends the ensuing session, that when the Irish and English Ciceros of our cause are met in our behalf, they will thunder out such christian and constitutional reasoning in our favour, as will shake to its centre the Babel of political intolerance, and confound the sophistical arguments of its impious and selfish supporters.—(*Continued cheering.*)

Sir, though our claims have every appearance of being speedily granted, I am perfectly of the same opinion, and wish with Dr. Drennan, respecting their good

and bad consequences; that if their grant be only the means of adding additional strength to the corrupt system so long pursued by ministers, to the great injury, and against the permanent safety of the empire, as another individual with the Doctor, I pray God, may we never be emancipated.

Mr. Chairman, I have trespassed much longer on your time than I intended; one sentence more and I sit down. The support our cause this day received from our friendly Protestant brethren, I hope is felt by every Catholic here present, and will be felt by every Catholic in the county, with as just a sense of gratitude as it is by me. I have, as an individual, received many proofs of protestant liberality and disinterested friendship, which have their proper place in my unalienable affections; but their conduct on this public occasion surpasses all private considerations, and has excited such feelings in me, as I want words to utter; I think I cannot do them greater justice than to express them nearly in the language of that great master of human nature and human feelings—the immortal Shakespear:

“We few, we happy few, we band of brothers;

For he, to day that spoke or assented with me,

I'll look on as a brother, be he e'er so great
I'll respect his elevated rank, and be e'er so vile,

This day shall better his condition.”

ESSEX FREE-HOLDER'S CLUB, CHELMSFORD.

On Friday last, a numerous and respectable body of the Independent Electors of Essex assembled, to celebrate the second anniversary of the Society denominated the Freeholders' Club.

When about 160 of the Members and other Gentlemen, amongst whom were Mr. Burgoyne, Dr. Bolton, and P. W. Honeywood, esq. had assembled,

Mr. BURGOYNE addressed the meeting at considerable length, in support of the necessity of Parliamentary Reform. He then proceeded to state the nature of the Freeholders' Club, and the purposes for which it was formed, viz. to promote Parliamentary Reform and Freedom of Election. To promote both these objects, he observed, it was necessary that the Electors should be careful who they selected to represent them—and that the

gentlemen so selected should be returned without any expence to themselves. One of the objects of the Club was to raise a subscription for that purpose, and towards that subscription he was ready to put down his name for 500*l*. To many, however, it might not be pleasant to subscribe money. He did not wish to press such a subscription they might as effectually aid the cause without, if they would only render assistance to the candidate, by taking upon themselves the trouble and expence of conveying such Electors as from their humble means were not able otherwise to reach the place of election, to the poll. This had been done by many of his friends during the last election—and he now requested such gentlemen as were willing to render such assistance in future, would give in their names.

Several persons then in the room came forward, and declared their readiness to do as they had done on a former occasion; and several gentlemen put down their names for different sums towards defraying the unavoidable expences of any contest which might occur.

Mr. JONES then addressed the meeting. He observed he was nearly a stranger to most of them, he residing in another county, at a considerable distance; but as a brother Freeholder, he felt it his duty to deliver his sentiments on the present occasion. The Worthy Gentleman then entered at a considerable length into the question of Parliamentary Reform, and from thence adverted to the meeting of the day, and its object. The object upon which they were called together, he observed, was most important—it was to consider of the best mode of reforming the existing abuses, and to restore the Constitution to its original purity, and endeavour to hand it down to their children in the same state of perfection in which they had received it from their forefathers. The Constitution had been much talked of by many, but it was understood by few. He was glad, however, to find the present Association were well acquainted with it, and fully conscious of the innovations which had been made on it. To reform the abuses which existed, it was necessary they should reform individuals—it was requisite that the electors should be careful whom they selected as their representatives, and that in giving their votes they should not be guided by any sordid paltry motives of their own. They should carefully inquire into the character of the

person they selected, and convince themselves he was a person who would feel that he was not sent to Parliament for his own particular interests or the interests of his family and connexions; but that he was placed there as the guardian of the public purse and the public interests—and having discovered such person, they should next elect him free of expence to himself, and then it would not be in his power to say, "I bought you, and therefore have a right to sell you." If the electors would act thus, they would no longer see a House of Commons converted into an association merely assembled to register the edicts of Ministers, nor would they hear any more of public waste, public jobs, or public iniquity. The example of the county of Essex, and of the meeting of that day, would, he hoped, operate as a stimulus, and be followed by similar ones in every part of the country. Such was his fervent wish, and he trusted, that such an universal expression of the sentiments of the county would enforce the restoration of our Constitution.

CITY OF WINCHESTER.

At a meeting of a large majority of the resident Freemen of the City of Winchester, and other Inhabitants thereof, held at the Guildhall, on Monday, the 7th of Oct. 1811, pursuant to the following requisition:

Winchester, October 2, 1811.

We, the undersigned, Freemen of the City of Winchester, request a meeting of the other Members of the Corporation, and the inhabitants of the city and suburbs, at the Guildhall (by permission of the Mayor), on Monday the 7th of October, inst. at twelve o'clock at noon, to take into consideration a Letter, addressed to a Freeman of the said City, by Sir Richard Gamon, Bart. one of our representatives in Parliament.

Richard Hopkins
John Doswell
W. Thomas Foster
T. W. Smith
W. Goater, sen.
Thomas North
John Goater
B. Bishop
George Feacham
John Young
John Earle
Sam. Deverell
H. Green
Martin Filer

W. Knapp
R. H. Tombs
Wm. Young
J. V. Earle
Gyles K. Lifford
Henry Lucas, jun.
Robert Poulson,
George Cursell
Wm. Haskoll
W. Butt
Wm. Gover
R. Camies
H. Lyford
J. Savage

John Vavasour Earle, Esq. in the Chair,

The following Resolutions were proposed by Mr. Knapp, seconded by Mr. John Young, and passed unanimously:—

1. Resolved, That it is the anxious desire of the Members of the Corporation of this City, to act consistently with their oath of office, by consulting at all times and upon all occasions, the best interests, and to conform, as far as may be practicable, with the wishes of the inhabitants of the City.

2. Resolved, that the letter of Sir Richard Gamon, now under consideration, is not only repugnant, in the general tenour of its contents, to the principles of the freedom of election, but, in the following passage, offers, in the person of an individual Member of the Body, an insult to the Corporation, imperiously demanding observation and refutation:—

Extract from a Letter addressed to Mr. John Goater, and signed "Rd. Gamon."

"I feel it incumbent on me no longer to delay troubling you, and the other Gentlemen in the Corporation, with an application for their votes and Interests on the parts of myself and Sir Henry Mildmay: for I must beg to observe, that I consider the interest of Sir Henry Mildmay as inseparably connected with my own, this union having been long since settled by mutual compact, with the entire consent and approbation of the Corporation themselves."

3. Resolved, That the foregoing extract contains expressions libellous towards the Corporation of this ancient City, by constituting members of that Body parties to an openly avowed compact between two families, which, if permitted to exist, would be subversive of the liberties of the inhabitants of Winchester.

4. Resolved, That we the Members of the Corporation, do most explicitly and indignantly disclaim all recognition or knowledge of any such compact; and, in the face of the inhabitants of the City at large, positively refuse our assent to the continuance of its existence.

5. Resolved, That from the high opinion we feel disposed to entertain of the integrity and disinterested conduct of Sir Henry Mildmay, and the confidence we repose in the sincerity of his ardent professions of political freedom, we cannot form a judgment so injurious to his character, as to suppose, that he can have acquiesced in, or become a party to a compact, militating so strongly and directly against his own

principles, and sacrificing, at the same time, the liberty of his constituents; and, that a copy of the letter of Sir Richard Gamon, together with these Resolutions, be immediately transmitted to Sir Henry Mildmay, requesting he will negative the assertion.

6. Resolved, That it is our firm determination, by every means in our power, to frustrate the avowed intentions of Sir Richard Gamon, "of converting this ancient City into a close Borough," by an overweening controul in the hands of, and exercised by what he terms, *the joint interest*; and for his undisguised avowal of principles incompatible with, and hostile to, the political rights and liberties of the City of Winchester; and we do hereby declare Sir Richard Gamon undeserving any longer to represent the city of Winchester in Parliament.

7. Resolved, That the thanks of this meeting be given to Mr. John Goater, for the following manly and patriotic answer to the letter from Sir Richard Gamon; which, whilst it reflects honour upon his character, must cover his correspondent with shame and confusion.

SIR,

September, 22, 1811.

"I am desired by my father to acknowledge the receipt of your letter of the 10th inst. and to inform you, that it is his determination to vote for Mr. Henry Baring, to represent the City of Winchester, at the next Election, and for any other Gentleman that will stand forward to support the independence of his native City; and lend all the aid in his power, to dissolve the disgraceful compact alluded to in your letter. I have the honour to be, Sir, your humble servant, JOHN GOATER."

8. Resolved, That a copy of the above proceedings be inserted in the following Newspapers:—Statesman, Morning Chronicle, Courier, Times, Hampshire Chronicle, Salisbury and Winchester Journal, and Portsmouth Papers.

9. Resolved, That the thanks of the Meeting be given to the Chairman, for his impartial and able conduct in, and for taking the Chair.

10. Resolved, That the thanks of the Meeting be given to the Worshipful the Mayor, for his ready acquiescence in allowing the use of the Guildhall.

J. V. EARLE, Chairman.

Mr. Earle being again unanimously called to the Chair,

On the motion of Mr. Wools, and seconded by Mr. Hayes, two of the inhabi

tants of the said City, not Members of the Corporation, the following Resolution was proposed and carried unanimously:

Resolved, That the thanks of the Inhabitants of the City of Winchester be given to the Members of the Corporation who signed and supported the Requisition, and for their meritorious and zealous attention to the political rights attempted to be invaded by a compact, openly avowed to exist, in its nature as disgraceful to the parties implicated in it, as degrading to the Liberties of the Inhabitants of the City at large.

J. V. EARLE, Chairman.

MR. W. J. BURDETT AND THE ELECTORS
OF SOUTHWARK.

The unexpected application to Mr. Jones Burdett, has given rise to a series of letters between that Gentleman, Mr. Kemmish, the Chairman of the Borough Meeting, and Mr. Brooks and Mr. Place, of Westminster, who have communicated their opinions on the manner of returning an Independent Representative. The Committee, in the name of 300 Electors, having assured Mr. Burdett of their determination to support his interest at the next election, and having requested his sentiments thereon, the following answer was sent to them and Mr. Kemmish:

Rochampton, Sept. 23d, 1811.

"GENTLEMEN,—Your application to me was wholly unexpected. It is extremely gratifying to my feelings to receive so flattering a testimony of the favourable opinion you entertain of my principles, and I am fully sensible of the honour you do me, by your handsome offer of proposing me a Candidate for the Borough of Southwark; at the same time I scruple not to declare, that I take more pleasure in witnessing any honourable expression of public sentiment, than I could derive from any circumstance, however honourable to myself alone; not only because I estimate highly public opinion, but because I am fully convinced, that if our country can yet be saved from the ruin with which it is menaced, its salvation can only be effected by those genuine, independent, constitutional principles, which you, Gentlemen, profess yourselves anxious to support.

"You correctly state my humble opinion, that a Reform in Parliament is become absolutely necessary. It appears to me equally essential to the interests of the Crown and of the People. I am persuaded it is for the benefit of both, that the

Executive should have full possession of all its constitutional powers, unrestrained by the oligarchical influence of a Borough faction; but whilst such a power exists, I cannot help thinking that it may interfere with, or rather that it must command those prerogatives of the Crown with which it is entrusted, by and for the benefit of the people, and which it ought to exercise according to the Constitution, under no other controul than that of an uncorrupt House of Commons. To be elected into such a House of Commons seems to me more honourable and more gratifying to the feelings of an honest Englishman, than any distinction in the power even of the King to bestow. To become a Member of a House of Commons that does not represent the People, cannot, in my judgment, be either honorable or useful—could not advance your interests or those principles you entertain; and as for myself, I had rather decline aiding the delusion, which I conceive a House of Commons not representing the People is calculated to promote, and had rather not assist in deceiving you, or practising an imposition on the public, being fully persuaded that in a House of Commons, "collected by means which it is not longer necessary to describe," the most splendid abilities, combined with the most unimpeached integrity and virtue, must fail in producing any lasting benefit to the country; and it does appear to me worse than useless to keep alive such an expectation in the public mind, because it tends to mislead the people, and to divert their attention from the real source of all their grievances, viz. the now universally acknowledged corrupt state of Representation. Entertaining such sentiments, you will not be surprised at my declining the intended honour of your proposal to become a Candidate for the Borough of Southwark.

"I beg of you, Gentlemen, to accept my grateful thanks for your handsome conduct. It is with great satisfaction I receive this mark of the approbation of so many and respectable Electors of the Borough of Southwark, and consider this as a testimony of their good opinion, next to the approbation of my own mind, as one of the most pleasing circumstances of my life.

"I remain, Gentlemen,
Your obedient Servant,
WILLIAM JONES BURDETT."

The subject of this communication having been taken into consideration, the

Committee, notwithstanding Mr. Burdett's objections, having resolved to exert their influence to return him on independent principles, similar to the manner in which Sir Francis Burdett was elected for Westminster. Books are opened for the signatures of "The Friends to the purity of Election," to which upwards of 1000 Electors have already subscribed their names. The following Resolution has been unanimously passed, and subscriptions are to be received to promote the Election, free of expence.

"That the circumstances in which our country is now placed render it more necessary, more urgent, and more important than ever, that we should recur to the old principles of English freedom, and call upon honest, independent men to serve us in Parliament, to correct the abuses of Administration, and to guard the Constitution. That William Jones Burdett, esq. possessing these indispensable qualifications, it would be to the immortal honour of the Borough of Southwark, (following the example of the City of Westminster) and afford a great and glorious example to the Electors of the United Kingdom, that they should return him to Parliament, free from every sacrifice and expence to himself, upon independent principles, consonant to the genuine spirit of the Constitution of England, which declares that Elections shall be free and without corruption.

A boy, in the service of Mr. Thomas Fawcett of Gate, lately accompanied his master in shooting all day upon the Moors; and in returning in the evening, his master desired him to make the best of his way home. The boy proceeded on foot, but being much fatigued, sat down and fell asleep. How long he remained in that situation is uncertain, as when found, he was in his own bed asleep; and a neighbour, passing on the road early next

morning, found his cloaths scattered in various directions, nearly a mile off. The account he gave was, that he dreamt he had been at a neighbour's house, at a good supper, after which he supposed he went to bed there. It appears he actually walked three miles, though in a profound sleep the whole of the time, during which he stripped off his cloaths, and walked home naked, passed the gate, and went up stairs to bed, the whole of the time being asleep.

Death.—On Sunday morning the 6th inst. at Thistleborough, near Glenavy, Conway M^cNiece, esq. Captain of the Glenavy Yeomanry, aged 73. The writer of this knew Mr. M^cNiece for forty years; for the last 30 years of that period most intimately. His external appearance could not fail to prepossess a stranger in his favour, so strongly were the lines of benevolence expressed on a very comely countenance: this could not be otherwise, for the humane and benevolent affections were with him in a state of constant activity. He had a peculiar aversion to knaves; this many a rogue found out to his cost; they dreaded his activity and personal courage, which could not easily be equalled. The poor and the oppressed in him always found a ready and zealous support. Much of his time was occupied in settling disputes amongst his neighbours; for his plain good sense, and known love of justice, disposed many wise people to apply to him who preferred having their differences adjusted in this way to the expensive process of the law. His hand and his door were ever open to his friends—more genuine hospitality never existed under any roof—his natural temper was excellent—he was remarkably cheerful, and had so much kindness in his nature, that his guests were often induced to remain perhaps longer than in strict prudence they ought. Such was Conway M^cNiece. He has left a want in society not easily to be supplied.—*Belfast News-Letter.*

AGRICULTURAL REPORT.

THE weather at the beginning of harvest proved extremely favourable, and most or all the grain on warm soils, or that had been early sown, was reaped and brought in in good order, but in the colder and more backward districts, the crops have suffered exceedingly by the change that took place about the latter part of last month, when for several weeks, it either rained, or was so warm and calm, that even the dew scarcely ever dried off the corn, and consequently brought on mildew and growing. It is now the general opinion of the farmers in those parts of the country, that these crops will not average at more than half the usual produce, whilst the straw, which is the principal dependence for feeding cattle in winter, will be greatly deficient both in quantity and quality.

As there has been no frosts to stop the progress of the late planted potatoes, it is